

T. A. Bunch
SABBATH SCHOOL LESSON
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BULWARKS OF FAITH

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

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<i>"God loveth a cheerful giver"</i>							
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DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve my knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name _____

Place a check (✓) mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

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Sabbath School Lesson Quarterly

BULWARKS OF FAITH:

Bible Doctrines for Our Day

Lesson 1, for October 4, 1947

The Message of Salvation

MEMORY VERSE: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

STUDY HELP: "Patriarchs and Prophets," pages 63-70.

Introductory Note

The purpose of this series of lessons comprising two quarters is to review the principal doctrines that make up the gospel message the church is commissioned to proclaim to the world in our time. The lessons will "set forth in order a declaration of those things which are most surely believed among us," that all may "know the certainty of those things, wherein" we have "been instructed" (Luke 1:1-4), and, being "rooted and built up in Him, and stablished in the faith," we may be able in these days of skepticism and apostasy to "earnestly contend for the faith which was once delivered unto the saints."

The Everlasting Gospel

1. What comprehensive title describes God's message of salvation? How extensively is it to be preached? Rev. 14:6.

NOTE.—The word "gospel" had its origin with "good spell," which in its contracted form is "gospel." "Spel" means "story" or "news." The gospel, therefore, is the story of salvation which is "good news" or "glad tidings" to sinful man. The gospel is "everlasting" because it embraces all the ages of sin's cruel reign, and also because it is permanent and eternal in its results.

2. How does the apostle Paul define the gospel? What revelation especially makes the gospel "good news" to guilty man? Rom. 1:16, 17.

NOTE.—There are two phases to the everlasting gospel, the negative and the positive. The negative phase convinces of sin and its awful consequences. It warns against false worship, which leads into the broad way and to eternal death. It embraces the "don'ts." It says, "Thou shalt not." The positive phase points to victory over sin. It declares the way of life and tells us what we must do in order to be saved. The Holy Spirit first "convincs the world of sin," or of what is wrong, and then "of righteousness," or of what is right, and then "of judgment," when we must answer for the consequences of the decision

between sin and righteousness, evil and good, death and life. See John 16:7, 8. The positive phase centers in the revelation of Christ and His righteousness, which the condemned sinner receives by faith. This is indeed "good news."

"Through all the ages the great truth of justification by faith has stood as a mighty beacon to guide repentant sinners into the way of life. It was this light that scattered the darkness which enveloped Luther's mind, and revealed to him the power of the blood of Christ to cleanse from sin. The same light has guided thousands of sin-burdened souls to the true Source of pardon and peace. For the epistle to the church at Rome, every Christian has reason to thank God."—*The Acts of the Apostles*, pages 373, 374.

3. How did the first intimation of the "good news" reach Adam and Eve? What would befall both the seed and the serpent? Gen. 3:15.

4. What vain effort did the first sinners make to cover and thus hide their guilt and shame? What provision was made for them? Gen. 3:7-11, 21.

NOTE.—The attempt of Adam and Eve to provide a covering for their nakedness illustrates the futility of man's efforts to gain salvation by his own works. The man-made "aprons" or "girdles" were not a sufficient protection when in the presence of God. The Lord, therefore, made and gave to them a complete covering, but its production required the death of an innocent animal, which typified the Lamb of God, whose death would provide the robe of righteousness for all who would accept it by faith.

"Only the covering which Christ Himself has provided, can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—*Christ's Object Lessons*, pages 311, 312.

5. What shows that Noah preached the gospel message? Heb. 11:7; 2 Peter 2:5.

6. What was included in Abraham's call out of Ur of the Chaldees? How inclusive was the promised blessing? Gal. 3:8, 9; Gen. 12:1-3.

NOTE.—"Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore the message."—*Christ's Object Lessons*, page 126.

"Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption."—*Patriarchs and Prophets*, page 373.

7. How inclusive is the plan of salvation that is brought to light in the gospel? John 12:31, 32; 16:11; Col. 1:20.

NOTE.—“But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin.”—*Patriarchs and Prophets*, pages 68, 69.

8. What power and authority is promised those who preach the gospel? How much will the teaching include? Matt. 28:18-20.

Doctrines True and Doctrines Strange

9. By what other term are the teachings of Christ referred to? What are embraced therein? Heb. 6:1, 2; Titus 1:9; 2:1.

NOTE.—The word “doctrine” means “teaching” or “instruction.” The various subjects which make up the gospel message are therefore properly called the doctrines of Christ or of His church.

10. Against what kind of doctrines are we warned? Heb. 13:9, first part.

11. When will the danger of “strange doctrines” be the greatest? How will some be affected? From what source do counterfeit doctrines come? 1 Tim. 4:1.

12. What promise has Jesus made relating to the gospel? What follows its world-wide proclamation? Matt. 24:14.

NOTE.—The gospel or good news of the kingdom includes both the kingdom of grace, that is set up in the individual heart when Christ the King is enthroned and our heavenly citizenship secured, and the kingdom of glory when the King returns in power and great glory to establish His kingdom in the earth. “The everlasting gospel” prepares us for “the everlasting kingdom of our Lord and Saviour Jesus Christ.”

13. What special features of the gospel are emphasized in its last-generation application? Rev. 14:6-14.

14. What is the religious experience of those who respond to this message? Rev. 14:12.

NOTE.—“Several have written me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’”—Mrs. E. G. White, in *Review and Herald*, April 1, 1890.

“Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family.

All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, page 92.

Lesson 2, for October 11, 1947

The Coming of Immanuel

MEMORY VERSE: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:14.

STUDY HELP: "The Desire of Ages," pages 43-49.

Plan of Salvation Not an Afterthought

1. What indication do the Scriptures give as to the origin of the plan of salvation? Acts 2:23; Rom. 16:25.

NOTE.—"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—*The Desire of Ages*, page 22.

2. In what pronouncement was the way of escape first made known to man? Gen. 3:15.

NOTE.—"To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. . . . This sentence, uttered in the hearing of our first parents, was to them a promise. . . . Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression."—*Patriarchs and Prophets*, pages 65, 66.

3. In what prophecy was this promise further unfolded? Num. 24:17.

4. What further details concerning Christ's birth were given through Isaiah? Isa. 7:14.

5. Where was the Messiah to be born, and what is His ultimate mission again said to be? Micah 5:2.

6. What did Gabriel say the name and mission of the promised Son would be? How did he interpret the meaning of His name? Matt. 1:20-23.

The Time of Christ's Appearing Given

7. What definite time prophecy located the very year of the appearance of the Messiah? Dan. 9:25.

NOTE.—This decree was issued in the fall of the year 457 B. C., and would therefore end in the fall of A. D. 27, the very time of the baptism of Jesus and His anointing as the Messiah. See Ezra 7 and Matthew 3, marginal dates.

8. What was the attitude of all Israel when the time for the appearance of the Christ arrived? Luke 3:15.

NOTE.—“The dying words of Jacob filled them with hope. . . . The waning power of Israel testified that the Messiah's coming was at hand. The prophecy of Daniel pictured the glory of His reign over an empire which should succeed all earthly kingdoms; and, said the prophet, ‘It shall stand forever.’ Dan. 2:44. While few understood the nature of Christ's mission, there was a widespread expectation of a mighty prince who should establish his kingdom in Israel, and who should come as a deliverer to the nations.”—*The Desire of Ages*, page 34.

9. What shows that Jesus was born at an appointed time? What is declared to be the purpose and results of His advent? Gal. 4:4, 5.

NOTE.—“So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem.”—*The Desire of Ages*, page 32.

Heaven's Compact Is Fulfilled

10. What indicates that Jesus knew that the events of His life were scheduled? John 7:6, 8; 12:23; 13:1.

NOTE.—“The words, ‘Mine hour is not yet come,’ point to the fact that every act of Christ's life on earth was in fulfillment of the plan that had existed from the days of eternity. Before He came to earth, the plan lay out before Him, perfect in all its details. But as He walked among men, He was guided, step by step, by the Father's will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come.”—*The Desire of Ages*, page 147.

“Each event in His work had its appointed hour.”—*Ibid.*, page 451.

11. What announcement did Jesus make to the Father regarding the completion of His work? What request did He make? John 17:4, 5. See also Zech. 6:13.

12. In what language was this announcement repeated as Jesus died on the cross? John 19:30.

NOTE.—“Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, ‘It is finished.’ ‘Father, into Thy hands I commend My spirit.’ A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. . . . By faith, Christ was victor.”—*The Desire of Ages*, pages 755, 756.

13. What effect did Christ's triumphant death have on the angels and inhabitants of unfallen worlds? What reasons for rejoicing are given? Rev. 12:10, 11.

NOTE.—“To the angels and the unfallen worlds the cry, ‘It is finished,’ had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory.”—*The Desire of Ages*, page 758.

“As Christ in His expiring agony upon the cross cried out, ‘It is finished!’ a shout of triumph rang through every world, and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror.”—*Patriarchs and Prophets*, pages 69, 70.

14. What important event had been made possible by the incarnation and death of the Son of God? What great deliverance was wrought? Heb. 2:14, 15.

NOTE.—“Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds.”—*The Desire of Ages*, page 758.

“His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration.”—*Patriarchs and Prophets*, page 70.

15. How complete will be the recovery wrought by the coming of Immanuel? Luke 19:10; Acts 3:21.

NOTE.—Through disobedience the first Adam lost all; his throne, dominion, paradise home, the image of God, and eternal life. The plan of redemption restores all that was lost to its original state.

“The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to the ‘first dominion.’ Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.”—*The Great Controversy*, page 484.

Lesson 3, for October 18, 1947

The Second Coming of Christ

MEMORY VERSE: “If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” John 14:3.

STUDY HELP: “The Great Controversy,” pages 635-652 (new edition, pages 717-733).

The Promise of His Return

1. What announcement of Jesus brought sorrow to His disciples? With what promise did He comfort them? John 13:33; 14:1-3.

2. What assurance of Christ's return was given at His ascension? What was said regarding the manner of His coming? Acts 1:9-11.

NOTE.—“These angels were of the company that had been waiting in a shining cloud to escort Jesus to His heavenly home. The most exalted of the angel throng, they were the two who had come to the tomb at Christ's resurrection, and they had been with Him throughout His life on earth.”—*The Desire of Ages*, page 831.

3. What does the psalmist call the cloud that received and escorted Jesus to heaven? Of what was it composed? Ps. 104:3, 4; 68:17, 18.

NOTE.—“As He passed upward, the awe-stricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid Him from their sight; and the words came back to them as the cloudy chariot of angels received Him, ‘Lo, I am with you alway, even unto the end of the world.’ At the same time there floated down to them the sweetest and most joyous music from the angel choir.”—*The Desire of Ages*, pages 830, 831.

All Mankind to Know

4. What warning did Jesus give regarding attempts to counterfeit His coming? What statement and illustration show that His coming will not be a secret or private event? Matt. 24:23-27.

5. How is the public nature of the second advent of Christ again emphasized? Who are especially mentioned as witnesses? How are the wicked affected? Rev. 1:7.

NOTE.—“They also which pierced Him,’ those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient.”—*The Great Controversy*, page 637.

6. How is the consternation of the wicked further described? What statement shows that the lost recognize the event as one of which they had been warned? Rev. 6:14-17.

NOTE.—“The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, . . . is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, ‘The great day of His wrath is come; and who shall be able to stand?’ The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected. That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance.”—*The Great Controversy*, page 642.

Danger to God's Children

7. What dangers threaten God's people just before the end? Through what means only is deliverance assured? Luke 21:34-36.

8. Why is it necessary to *be* ready? What will the servants who are ready be doing, and what will be their reward? Matt. 24:42-47.

NOTE.—While it is necessary to “get ready” in order to “be ready,” the time must come when all true Adventists will be living in a continual state of preparedness. It is possible to be ready for the sudden close of probation even while further development of character is in progress. Surely the time has come for God’s people to heed most earnestly Christ’s warning: “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch.” Mark 13:35-37.

9. How will the unfaithful servants reveal their unfaithfulness? How will they be overtaken and rewarded? Matt. 24:48-51.

NOTE.—“That evil servant who said in his heart, ‘My Lord delayeth His coming,’ professed to be waiting for Christ. He was a ‘servant,’ outwardly devoted to the service of God, while at heart he had yielded to Satan. He does not, like the scoffer, openly deny the truth, but reveals in his life the sentiment of the heart,—that the Lord’s coming is delayed. Presumption renders him careless of eternal interests. He accepts the world’s maxims, and conforms to its customs and practices. Selfishness, worldly pride and ambitions predominate. . . . He is found ‘eating and drinking with the drunken,’—joining with the worldlings, and partaking of their spirit. Thus he is lulled into a carnal security, and overcome by forgetfulness, indifference, and sloth.”—*Testimonies*, vol. 5, pp. 101, 102.

10. What parable illustrates these two classes in the church? What constitutes the difference between them? What are all doing while the Bridegroom tarrys, and what message awakens them? Matt. 25:1-7.

NOTE.—That both of these classes are still together in the church when probation closes is evident. “But there is a delay. Hour after hour passes, the watchers become weary, and fall asleep. . . . They did not anticipate so long a delay, and they have not prepared for the emergency. . . . The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. . . . All had lamps, and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ’s second coming. All have a knowledge of the Scriptures. All have heard the message of Christ’s near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, ‘Behold, the Bridegroom cometh; go ye out to meet Him,’ many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. . . . Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. . . . The great final test comes at the close of human probation, when it will be too late for the soul’s need to be supplied. The ten virgins are watching in the evening of this earth’s history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God’s service. All apparently wait for Christ’s appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall.”—*Christ’s Object Lessons*, pages 406-412.

11. What scriptures show that the coming of Christ will be the rewarding time? Matt. 16:27; Rev. 22:12.

The Righteous Resurrected and Redeemed

12. What great event will take place in connection with the second advent? What shout of triumph is uttered? 1 Cor. 15:22, 23, 51-55.

13. What glad reunion will take place when the Life-giver returns? 1 Thess. 4:16-18.

14. What will be the attitude of the waiting saints toward the return of Christ? How will this expectation affect the lives of the believers? 2 Tim. 4:8; Titus 2:11-13.

15. What characters are developed in those who "love His appearing"? How complete will be the transformation? 2 Peter 3:11, 14; 1 John 3:3.

16. How is the final triumph of the righteous described by Isaiah? With what words will they greet their returning Lord? Isa. 25:8, 9.

Lesson 4, for October 25, 1947

Signs of the End

MEMORY VERSE: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

STUDY HELP: "The Desire of Ages," pages 627-636.

Signs in the Physical and Political Worlds

1. What question did the disciples ask Jesus? With what warning did He begin His answer? Matt. 24:3, 4.

NOTE.—"This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—*The Desire of Ages*, page 628.

2. What special reason was given for this warning? To what extent will the true Christ be counterfeited, and how great will be the danger of deception? Matt. 24:5, 11, 23, 24.

NOTE.—"The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. . . . None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*The Great Controversy*, pages 593, 594.

3. What events did Jesus first enumerate as signs of the approaching end? Matt. 24:6, 7; Luke 21:10, 11.

NOTE.—The fulfillment of these predictions is evident to the most casual observer. During the first half of the nineteenth century there were 3,240 recorded earthquakes, or an average of 64 each year. During the next 18 years there were 5,000, or 277 each year. Between 1868 and 1908 the seismograph recorded 130,000 earth shocks, or an average of 2,600 a year. This increase is not due merely to the recording of minor tremors by improved scientific instruments, but because great earthquakes have shown a marked increase in frequency and destructiveness. Since 1920 several of the greatest earthquake disasters of recorded history have occurred. These disasters will continue to increase until they reach a climax in the last and greatest earthquake, that takes place in connection with the return of Christ and which will leave the earth and its cities a desolation. Rev. 16:17-20; Jer. 4:23-28. Famines, pestilences, and plagues will also increase until they reach a climax in the seven last plagues.

The Heavens Witness to Christ's Soon Coming

4. What heavenly bodies would be used as signs of the coming of the Son of God? How does this fulfill one of the original purposes of their creation? Luke 21:25; Gen. 1:14.

5. What would be the first of these signs in the heavens? At what time was it to occur? Matt. 24:29; Mark 13:24.

NOTE.—According to seven Biblical prophecies, the days of papal supremacy were to last 1260 years, ending in 1798. "For the elect's sake" the persecutions of these days were cut short so that they should not continue the full measure of time. Matt. 24:21, 22. The active persecution ceased near the middle of the eighteenth century, and the predicted dark day occurred May 19, 1780. More than twenty-five authentic historical references identify this event as the one foretold. See *Source Book*, pages 128-136. The fact that the event was not universal has no weight against its being the one predicted. Few of the signs of the end are universal. The dark day of May 19, 1780 was an unexplainable phenomenon and was witnessed by those living in the northeastern section of the United States, where the second advent message was to have its beginning and whence it would be heralded to all the world.

6. How would the moon give its testimony? Rev. 6:12.

NOTE.—Other versions indicate that the moon would be at its full when supernaturally darkened. "The whole moon." R. V. "The entire moon."—*Emphatic Diaglott*. "The whole disc of the moon."—Weymouth. "The full moon turned like blood."—Moffatt. "And the moon, which was at its full."—*Twentieth Century New Testament*. The predicted event took place the night following the "dark day" of May 19, 1780, and history records the fact that "the moon had fullled the day before."

7. What was the third event in these celestial signs? Rev. 6:13.

NOTE.—"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no

inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant skyrockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'—*The Geography of the Heavens*, page 163.

8. How did the prophet Joel describe these signs in the heavens? At what time were they to appear? Joel 2:30, 31; 3:14, 15.

Last-Day Conditions Among Men

9. What condition among the nations constitutes a sign of the end? How are the hearts of men affected? What admonition is given the righteous? Luke 21:25-28.

10. What other condition will characterize the last days? Matt. 24:12, 13.

11. To what evil days did Jesus compare those just preceding His second advent? What must inevitably follow such prevailing iniquity? Luke 17:26-30.

12. How are conditions in the days of Noah and Lot described? Gen. 6:5-12; 2 Peter 2:7, 8.

13. What condition will prevail in the economic world in the closing days? What counsel and assurance are given God's people? James 5:1-8.

NOTE.—That this fearful indictment includes the selfish wealthy among the advent people is evident from the following: "I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance His cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love for the world is greater than their love for the truth, their love for their fellow men, or their love for God. He calls for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world."—*Testimonies*, vol. 1, pp. 174, 175.

14. What conditions will be prevalent in the religious world? 2 Tim. 4:1-4.

15. What is the last and greatest sign to be fulfilled? What immediately follows? Matt. 24:14; Rev. 14:6-14.

16. While Jesus forbids the setting of a definite date, what indicates that the remnant will know when the time is near? What will the children of darkness be saying when suddenly overtaken? 1 Thess. 5:1-8.

NOTE.—“The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit’s working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. . . . This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger.”—*Christ’s Object Lessons*, page 411.

17. What admonition to faithfulness is given to those of God’s children who live just prior to Christ’s second appearing? Rom. 13:11-14.

NOTE.—“By the wedding garment in the parable is represented the pure, spotless character which Christ’s true followers will possess. . . . It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.”—*Christ’s Object Lessons*, page 310.

Lesson 5, for November 1, 1947

The Testimony of Prophecy

MEMORY VERSE: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.” 2 Peter 1:19.

STUDY HELP: “Prophets and Kings,” pages 491-502.

The Purpose of Prophecy

1. What is the chief evidence that the advent message is not “cunningly devised fables”? How long will the prophetic light shine, and what experience will it bring to the individual? 2 Peter 1:16, 19.

2. What did Jesus discern in the Old Testament prophecies? What is the last prophetic book of the Bible called? Luke 24:25-27; Rev. 1:1.

NOTE.—The book of Revelation is not merely a prediction revealed through Christ, but it is an unveiling or revelation of Him. The entire Bible could appropriately be called “The Revelation of Jesus Christ” because the revealing of Christ to man is the purpose of all Scripture. He is revealed as Creator, Lawgiver, Redeemer, Prophet, Priest, and King. To those of spiritual discernment the face of the divine Author is revealed on every page of Scripture. Prophecy not only leads to the Daystar, but brings Him into the heart to scatter the darkness and usher in the dawn of a new day.

3. How universal has been the testimony of the prophets concerning the second coming of Christ to restore all things? Acts 3:20, 21.

NOTE.—Moody declared that there are 2,500 texts in the Bible that mention the second advent of Christ. He was once asked what the secret was of his untiring efforts for the salvation of souls. With tears in his eyes he replied: "The secret of my work has been my looking for the coming of Jesus Christ."

Nebuchadnezzar's Dream Interpreted

4. How did Enoch describe the second advent and the purpose of it? Jude 14, 15.

NOTE.—We who live in the last generation when the dreams and hopes of all the prophets are to be translated into realities should be even more interested, if possible, in the return of Christ than the prophets themselves who saw the event only in vision. "The Lord is soon coming. Talk it, pray it, believe it. Make it a part of the life."—*Testimonies*, vol. 7, p. 237. "The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*Testimonies*, vol. 6, p. 406.

5. Describe the dream divinely given Nebuchadnezzar, king of Babylon? What was the purpose of this dream? Dan. 2:31-33, 28.

6. How did the prophet Daniel interpret the meaning of this symbolic image? Dan. 2:36-40.

NOTE.—"The meaning is, that the Babylonian empire, as it existed under him [Nebuchadnezzar], in its relation to the kingdoms which should succeed, was like the head of gold seen in the image as compared with the inferior metals that made up the remaining portions of the image. . . . ["After thee shall arise another kingdom."] The kingdom here referred to was undoubtedly the Medo-Persian, established by Cyrus in the conquest of Babylon, which continued through the reigns of his successors until it was conquered by Alexander the Great. . . . There can be no reasonable doubt that by this third kingdom is denoted the empire founded by Alexander the Great—the Macedonian [Grecian] Empire. . . . The fourth monarchy represented in Nebuchadnezzar's dream is evidently the same which is represented by the fourth beast in Daniel 7:7, 8, 23, 25. But it will appear, from the exposition of that chapter, that the reference there is to the Roman Empire."—Albert Barnes, *Notes on the Old Testament*, Daniel, vol. 1, pp. 155-166.

7. What was to happen to the fourth kingdom? What effort would be made to restore unity and with what result? Dan. 2:41-43.

NOTE.—"They shall intermarry," is one translation. Constant efforts to reunite the broken fragments of the Roman Empire were made by force of arms. When these failed, another attempt was made to weld them together through intermarriage between the royal families of the ruling nations of Europe. This effort was carried to such an extent that the ruling heads were all related. The divine fiat was, "They shall not cleave one to another." The truthfulness of this prediction was demonstrated in the recent world wars. As all the efforts of the past to unite the kingdoms have utterly failed, so likewise will all present and future attempts be doomed to failure.

8. What happened to the image? What statement shows that the destruction is accomplished without human instrumentality? Dan. 2:34, 35.

9. How did Daniel interpret this part of the dream? What is said regarding the time when this everlasting kingdom will be set up? Dan. 2:44, 45.

NOTE.—While the kingdoms of divided Rome began to appear as early as the fifth century, the coming of Christ to set up His kingdom “in the days of these kings” is to take place after repeated attempts and failures to unite them. This locates the predicted event in our own generation. This new kingdom is to fill “the whole earth” and “stand forever.” Then will be fully answered the prayer: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”

Empires Rise From the Sea

10. Under what symbols was this prophecy repeated in a later vision? How did the angel interpret Daniel’s vision? Dan. 7:1-7, 16, 17.

NOTE.—“The vision of the great image and of the four beasts, in every age of the church, and with a consent almost universal, have been referred to the same four kingdoms of history—the empires of Babylon, Persia, Greece, and Rome. Here the early Fathers, the writers of the Roman Church, and Protestants all agree. . . . Mede, the most distinguished, perhaps, of Protestant interpreters, declares the consent to be so general that he deems it ‘all but an article of faith.’ . . . The four empires are the same in each vision, for the last of the four, in each, is immediately followed by the visible kingdom of Christ.”—T. R. Birks, *First Element of Sacred Prophecy*, pages 62, 63 (1843).

11. Into how many parts would the fourth kingdom be divided? What change of rulership would take place in the days of these kings? Dan. 7:23, 24, 18.

12. With what event is the establishment of God’s kingdom connected? To whom is the dominion of this world given? Dan. 7:13, 14.

The Kingdom Restored to the Saints

13. To whom is the earthly kingdom finally restored? Dan. 7:27; Matt. 5:5.

14. In what language did Jesus associate His second advent with the setting up of His kingdom? Matt. 25:31.

15. What invitation does the King extend to the citizens of His kingdom? How is the kingdom identified as the one given to Adam? Matt. 25:34.

NOTE.—“In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people

have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness."—*Prophets and Kings*, page 722.

Lesson 6, for November 8, 1947

The Standard of Righteousness

MEMORY VERSE: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

STUDY HELPS: "The Great Controversy," pages 433-438 (new edition, pages 495-500); "Patriarchs and Prophets," pages 305-309, 339-342.

God's Law the Standard

1. According to what standard will the world be judged? Who will administer this righteous judgment? Ps. 9:8; Acts 17:31.

NOTE.—Webster defines a standard as "a model, pattern, or gauge that serves as a standard of excellence or measure of attainment." Every law is enacted to serve as a rule of conduct for all who live under its jurisdiction, and as a standard of judgment for all who violate it. Thus the law of God has been given to man as a standard of what is right and by which he is to measure his conduct. Justice demands that the same law by which he lives shall be the rule by which he is measured in the judgment.

2. What question did a lawyer ask Jesus? How does His answer show that the two tables of the Decalogue constitute a summary of the entire Bible? Matt. 22:36-40.

3. What, therefore, is declared to be the whole duty of man, and why? Eccl. 12:13, 14.

NOTE.—"He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment. . . . A man may be a lawbreaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the judgment."—*Christ's Object Lessons*, pages 314-316.

4. By what title does the apostle James refer to the law of the great King? How does he identify this law as the Decalogue? James 2:8-11.

5. Why should our words and acts be regulated by the royal law? By what other name is this law designated? James 2:12.

6. How does the psalmist indicate that the law of God is "the law of liberty"? Ps. 119:44, 45.

NOTE.—"Obedience to law is liberty," is a well-known maxim. "I will walk at large," is the marginal reading for Psalm 119:45. Those who walk at large and enjoy liberty in any state or nation are the citizens who are obedient to the laws that have jurisdiction over them. "The way of the transgressor is hard" because he is deprived of his liberty and placed in prison under guard. He can no longer walk at liberty. The transgressor of God's law is in bondage to sin and under sentence of death. The obedient alone walk at liberty.

7. What Scriptural definitions of sin show why the divine law must be the standard of judgment? 1 John 3:4; 5:17.

8. With what statement did Jesus emphasize the eternal and unchangeable nature of the law? What estimate did He say Heaven places upon the disobedient and the obedient? Matt. 5:17-19.

NOTE.—"If the law of God could have been changed or abrogated, then Christ need not have suffered the consequences of our transgression. He came to explain the relation of the law to man, and to illustrate its precepts by His own life of obedience. . . . The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin."—*The Desire of Ages*, pages 307, 308.

9. How many are under the jurisdiction of the law and have been guilty of violating it? What important purpose does it serve? To what does it witness? Rom. 3:19-23.

Righteousness Through Christ's Presence

10. How only is justification or freedom from guilt obtained? What effect does this faith have on the law? Rom. 3:24, 31.

NOTE.—"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all Thy commandments are righteousness;' and 'love is the fulfilling of the law.' Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it."—*Thoughts From the Mount of Blessing*, page 34.

11. How only, therefore, can sinful man meet the righteous standard of the law of God? Rom. 8:3, 4.

NOTE.—"The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. . . . Thus the very righteousness of the law is fulfilled in the believer in Christ."—*The Desire of Ages*, page 762.

12. Under the terms of the new covenant where is the law placed? What relationship between God and man is restored? Heb. 8:10.

13. What motive will impel every Christian to keep God's law? John 14:15, 21, 23.

NOTE.—“There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action.”—*Steps to Christ*, page 49.

14. What is said of those who profess love without obedience? What should those do who say they abide in Christ? 1 John 2:4, 6.

15. Who at last receive the Lord's blessing? To what do they regain the right? What further reward is promised? Rev. 22:14.

Lesson 7, for November 15, 1947

The Result of Disobedience

MEMORY VERSE: “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12.

STUDY HELP: “The Great Controversy,” pages 531-562 (new edition, pages 603-635).

Sin's Penalty

1. By what restriction did the Lord test the loyalty of Adam and Eve? What would be the result of disobedience? Gen. 2:17; Ezek. 18:4, last part.

2. How universal has sin become? How does sin affect man in his relation to the glory or character of God? Rom. 3:10-12, 23.

NOTE.—“When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. . . . But by disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death.”—*Education*, page 15.

3. How universal is death? What reason is given? Rom. 5:12; 1 Cor. 15:22.

Man's Condition in Death

4. What term is used to show the condition of man in death? Ps. 13:3; John 11:11-14.

5. What immediately happens when man falls asleep in death? Where does man spend his time during this sleep of death? Ps. 146:3, 4; Job 17:13; 21:32.

6. In what unmistakable language is the unconscious state of the dead further described? What advice is therefore given to the living? Eccl. 9:5, 6, 10.

7. How was the Lord's statement concerning death contradicted? What did Satan promise as the reward of disobedience? Gen. 3:1-5.

NOTE.—Satan entered upon his rebellion because he wanted to "be like the Most High" and receive worship as God. He led man into disobedience by the promise that man not only would not die, but would become "as gods" ("as God," R. V.) and enter upon a higher state of existence than he had known before. Since the entrance of death because of sin, Satan has maintained that the dead are not surely dead; that instead of knowing nothing, they know more than they did during life. The enemy has succeeded in persuading most of the human family to believe his lie. The belief is almost universal that man does not die and cannot die, because he possesses immortality. For this reason death is by many often declared to be the gateway of life and the beginning of a more glorious life and existence.

8. By what means has Satan sought to perpetuate his falsehood and disprove the word of God regarding the dead?

Answer: Through the false doctrine of the natural immortality of the soul and the manifestations of spiritism.

NOTE.—"The great original lie which he [Satan] told to Eve in Eden, 'Ye shall not surely die,' was the first sermon ever preached on the immortality of the soul. That sermon was crowned with success, and terrible results followed. . . . It is the foundation of spiritualism. The word of God nowhere teaches that the soul of man is immortal."—*Testimonies*, vol. 1, pp. 342-344.

"The belief in communion with the dead is still held, even in professedly Christian lands. Under the name of spiritualism, the practice of communicating with beings claiming to be the spirits of the departed, has become widespread. . . . Modern spiritualism, and the forms of ancient witchcraft and idol worship,—all having communion with the dead as their vital principle,—are founded upon that first lie by which Satan beguiled Eve in Eden: 'Ye shall not surely die; for God doth know that in the day ye eat thereof, . . . ye shall be as gods.' Alike based upon falsehood and perpetuating the same, they are alike from the father of lies."—*Patriarchs and Prophets*, pages 684, 685.

9. Who are these miracle-working spirits who claim to be the spirits of the dead? Ps. 106:28, 37, 38; Rev. 16:14.

NOTE.—"The 'familiar spirits' were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship. . . . The psalmist, speaking of Israel, says that 'they sacrificed their sons and their daughters unto devils,' and in the next verse he explains that they sacrificed them 'unto the idols of Canaan.' In their supposed worship of dead men, they were, in reality, worshipping demons."—*Patriarchs and Prophets*, pages 685, 686.

Thy Dead Men Shall Rise

10. What beautiful promise of the resurrection does the Lord give through Isaiah? Isa. 26:19.

11. Until after what time will the dead remain hidden in the grave? With what event will the sleep of death end? Job 14:13-15. Compare Isaiah 26:20.

NOTE.—“To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and ‘when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.’”—*The Desire of Ages*, page 787.

12. Whose voice will awaken the sleeping dead on the resurrection morning? John 5:25, 28, 29.

NOTE.—“The voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising His hands to heaven He cries, ‘Awake, awake, awake, ye that sleep in the dust, and arise!’”—*The Great Controversy*, page 644.

God Only Immortal

13. Who only is said to possess immortality? Where only can man obtain it? 1 Tim. 6:15, 16; 2 Tim. 1:10.

14. When will mortal man receive immortality? What prophecy will then be fulfilled? 1 Cor. 15:51-55; Hosea 13:14.

15. What description is given of the reunion of the resurrected and living righteous, and of their translation? 1 Thess. 4:16-18.

16. How only can man obtain eternal life? What is given as the real cause of death? 1 John 5:11, 12.

NOTE.—“Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.”—*The Desire of Ages*, page 388.

Lesson 8, for November 22, 1947

The Sanctuary

MEMORY VERSE: “Thy way, O God, is in the sanctuary: who is so great a God as our God?” Ps. 77:13.

STUDY HELP: “The Great Controversy,” pages 409-432 (new edition, pages 467-493).

God's Dwelling Place

1. What did the Lord instruct Israel to make and for what purpose? Ex. 25:8.

NOTE.—The word “sanctuary” is from the Latin “sanctus,” meaning “sacred,” or “sanctuarium,” “a sacred place.” The sanctuary in heaven is a place where God dwells, and it is sacred because of the presence of God. The purpose of the plan of salvation is that God may dwell with man.

2. What statement of the psalmist indicates that God is revealed in His sanctuary? Ps. 77:13.

NOTE.—“The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. . . . The sanctuary in heaven is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to everyone that asketh them a reason of the hope that is in them.”—*The Great Controversy*, pages 488, 489.

3. In what words did Jesus declare Himself to be that “way”? John 14:6.

NOTE.—“Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour’s death to redeem the world. . . . Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed.”—*The Desire of Ages*, page 165.

“There are not many ways to heaven. Each one may not choose his own way. Christ says, ‘I am the way: . . . no man cometh unto the Father, but by Me.’ Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent’s head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. He is the way by which alone we can have access to God.”—*Ibid.*, page 663.

Compartments of the Sanctuary and Their Fittings

4. What were the compartments of the sanctuary proper called? By what means were they separated? Ex. 26:33.

NOTE.—The size of the Mosaic tabernacle was approximately 18 x 54 feet. The most holy place was 18 feet square, and the holy place twice as large, or 18 x 36 feet. The two apartments were separated only by a curtain which veiled the contents of the holy of holies.

5. Enumerate the contents of each apartment. Heb. 9:2-4; Ex. 40:20, 21, 26.

6. What did the ark contain? What was its cover called? Where was the meeting place between God and man? Ex. 25:21, 22.

Daily and Yearly Services

7. In what other enclosure was an important part of the sanctuary service held? At what altar did this service center? Ex. 38:1-9.

8. How often did the priests minister in the first apartment as well as in the court? Heb. 9:6. See also Ex. 29:38, 42; 30:8; Num. 4:7.

NOTE.—“The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle, and in the holy place; while the yearly service was in the most holy. . . . The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins.”—*Patriarchs and Prophets*, page 352.

“The shewbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called shewbread, or ‘bread of the presence,’ because it was ever before the face of the Lord. . . . The most important part of the daily ministration was the service performed in behalf of individuals.”—*Ibid.*, page 354.

9. How often was the service held in the most holy place, and by whom was it conducted? Heb. 9:7.

10. What was the purpose of the yearly service in the most holy? What was it called? Lev. 16:16, 29-33.

NOTE.—On the solemn Day of Atonement the sanctuary was cleansed of all the confessed and forgiven sins that had accumulated there during the typical year. It was thus called “the cleansing of the sanctuary.” “Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ’s death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.”—*Patriarchs and Prophets*, page 358.

11. In what order were the three phases of the typical service always held?

Answer: The court, holy place, and most holy.

NOTE.—The first phase of the priestly service in behalf of the sinner was conducted in the court at the brazen altar, where the priest and the sinner met and the sacrificial victim was slain. The second phase was in the holy place, where the sinner could enter only in the person of his representative. The third and last part of the service was conducted in the holy of holies, where the high priest completed the work of atonement.

A Type of the Heavenly

12. Of what were the Mosaic tabernacle and its contents typical? Who is declared to be the High Priest of the heavenly sanctuary? Heb. 8:1, 2, 5; 9:8, 9, 11.

NOTE.—“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the Forerunner is for us entered.’ There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption.”—*The Great Controversy*, page 489.

13. What assures the repentant sinner of grace, mercy, and help from his High Priest? Heb. 2:17, 18; 4:14-16.

14. What is said regarding the perpetuity of Christ’s priestly ministration? What is He therefore able to do? Heb. 7:16, 17, 24, 25.

NOTE.—To conform to the type, the ministry of Christ must pass through three phases, beginning in the court at the altar of Calvary. This must precede His ministry in the holy place of the heavenly sanctuary, otherwise He would minister without His atoning blood, and His service would be ineffectual. The last phase of His priestly service is in the most holy, upon which He entered at the close of the 2300 years, in 1844. See Daniel 8:14. This is the divine order and cannot possibly be altered.

15. How only was the typical cleansing possible? What is inseparably connected with the cleansing of the heavenly temple? Heb. 9:12-14, 22-24; 1 John 1:7.

NOTE.—“The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out ‘when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.’ When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.”—*The Great Controversy*, page 485.

Lesson 9, for November 29, 1947

The Great Prophetic Period

MEMORY VERSE: “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Dan. 8:14.

STUDY HELP: “The Great Controversy,” pages 324-329, 351-354 (new edition, pages 369-376; 402-405).

The Vision Revealed

1. Under what symbols were Medo-Persia and Greece again revealed to Daniel? Dan. 8:1-8, 20, 22.

2. How was Rome in both its pagan and papal phases symbolized? How is the blasphemous career of the papacy described? Dan. 8:9-12, 23-25.

3. What question was asked concerning the continuance of the antichristian career of the little horn? What answer was given? Dan. 8:13, 14.

4. To what period did Gabriel tell Daniel the 2300 days would reach? What indicates that the time was long? Dan. 8:15-17, 26.

5. How did the revelation of the work of the little horn affect the prophet? Dan. 8:27.

NOTE.—The revelation of the work of the papal power in the previous vision grieved and troubled Daniel. Dan. 7:15, 28. The still fuller revealing of the history of this ungodly power in this vision caused the prophet to faint and become sick for several days. The statement that “none understood it” doubtless applied to the latter part of the vision and especially to the question and answer regarding the time. This was the only part that the angel did not explain, because Daniel fainted and was sick for some days.

Daniel's Prayer for Understanding Granted

6. At the conclusion of Daniel's prayer for further light regarding the desolate sanctuary and its cleansing, who again visited him? Dan. 9:21-23.

NOTE.—Gabriel introduces his mission by telling Daniel to again “consider the vision” and to “understand the matter” that was troubling him because it had not been explained. The angel of prophecy and the interpreter of prophetic visions began where he left off when Daniel fainted, and now he completes the interpretation.

7. With what statement concerning time does Gabriel begin his explanation of the vision? For whom was the 70 weeks of the 2300 days allotted? Dan. 9:24.

NOTE.—*Strong's Exhaustive Concordance* defines the Hebrew word from which “determined” (or “decreed,” R. V.) is translated as meaning “to cut off.” The word used in the Aramaic means “to cut off.” Both Jerome and Tertullian render it “shortened.” The 70 weeks can be cut off from only the longer period; namely, the 2300 days.

8. What is the Biblical rule for the interpretation of prophetic time? Ezek. 4:6.

9. For what purpose were the seventy weeks of years “cut off”? Dan. 9:24.

NOTE.—This is what Christ purposed to do for Israel, especially during the “one week” of years when He and His apostles gave the last call to “the lost sheep of the house of Israel.” His plan failed for ancient Israel, but it will be fulfilled for modern Israel.

"Not by any temporary failure of Israel, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking, might not heed the message given; but the purposes of Jehovah were nevertheless to move steadily forward to their complete fulfillment."—*Prophets and Kings*, pages 705, 706.

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. . . . To them will be fulfilled all the covenant promises made by Jehovah to His ancient people."—*Ibid.*, pages 713, 714.

The 2300-Day Period

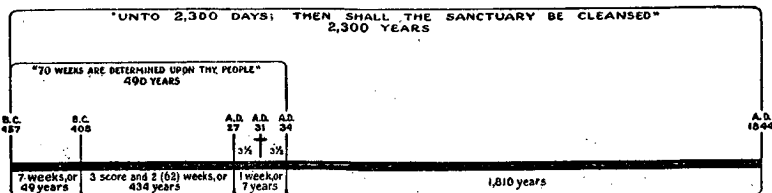
10. What other period of time is marked off from the 2300 days? When would all three of these time periods begin? Dan. 9:25.

11. When did the commandment to rebuild Jerusalem and restore its government and worship go forth? Ezra 7:12-28. See marginal date.

NOTE.—The Lord had foretold that Cyrus would issue such a decree. Isa. 44:28. This decree was issued in 536 B. C., the very year the seventy years of captivity ended, and is recorded in Ezra 1:1-4. Under this decree or permission fifty thousand Jews returned to their homeland and began to rebuild the temple. Two years later the work was stopped by royal decree. Ezra 4:21. In 519 Darius Hystaspes issued a supplementary decree to put the decree of Cyrus into effect. Ezra 6:1-12. Under this decree Joshua, the high priest, and Zerubbabel completed the restoration of the temple. The city and walls, however, were not restored until Artaxerxes Longimanus made his decree in 457 B. C. All three of these decrees are reckoned as one in Ezra 6:14. The Bible chronology giving 457 as the seventh year of Artaxerxes, when the threefold decree was put into effect, is corroborated by the Canon of Ptolemy made in the second century of the Christian Era, and also by Sir Isaac Newton, who came to the same conclusion through the study of the Greek Olympiads. Thus through two separate chains of chronology, using different methods, the date 457 is established as the beginning of Daniel's great time prophecy.

12. To what event would the 69 weeks reach? How and when was Jesus anointed as the Messiah? Dan. 9:25; Matt. 3:15-17; Acts 10:38.

NOTE.—The word "Messiah" means "the Anointed One," and Jesus was anointed for His mission by the Holy Spirit at His baptism. "The command-



THE 2300 DAYS

ment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, went into effect in the autumn of 457 B. C. From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry."—*The Desire of Ages*, page 233.

13. What was the Messiah to do during the "one week" of years between the ending of the 69- and 70-week periods? Dan. 9:27, first part.

NOTE.—"For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles."—*The Desire of Ages*, page 233.

14. What was to take place in the middle of this week of years? What typical system would cease with that event? Dan. 9:26, 27.

NOTE.—"In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease."—*The Desire of Ages*, page 233.

15. As the result of the events of this prophetic week what would happen to the people who rejected and crucified their Messiah? Dan. 9:26. See margin.

16. To what date would the entire period of 2300 years reach? What would then take place? Dan. 8:14. See chart.

Lesson 10, for December 6, 1947

The Judgment

MEMORY VERSE: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

STUDY HELP: "The Great Controversy," pages 479-491 (new edition, pages 545-557).

Certainty of Judgment

1. What threefold conviction is brought by the Holy Spirit? What has made certain the judgment of this world? John 16:7, 8, 11; 12:31, 32.

2. How many must appear at the judgment bar of God and for what must they answer? 2 Cor. 5:10.

3. Who besides the inhabitants of earth must meet the test of the judgment? 2 Peter 2:4; Jude 6.

4. How searching will be the work of the heavenly court? By what will the sentence be largely determined and why? Eccl. 12:14; Matt. 12:34-37.

NOTE.—“The secret purposes and motives appear in the unerring register; for God ‘will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ . . . Every man’s work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.”—*The Great Controversy*, pages 481, 482.

5. How definite is the time appointed for judgment? Who alone is qualified and ordained for the work? Acts 17:31; Eccl. 3:17.

NOTE.—“Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world.”—*The Great Controversy*, page 548.

6. By what language did Paul and Peter express their belief that both the judgment and the execution of the sentences were still future? Acts 24:25; 2 Peter 2:4, 9.

A Vision of the Judgment

7. How did the prophet Daniel describe the court session in heaven and locate the approximate time it would begin? Dan. 7:8-10, 13, 14.

NOTE.—In Daniel’s vision the judgment scene in heaven took place between the close of the 1260 years of the supremacy of the papal horn, and the coming of Christ. Soon after 1798 the judgment would begin.

8. In Daniel’s next vision how was the exact time of the beginning of the judgment located? What was it called? Dan. 8:14.

NOTE.—In the typical service the Day of Atonement, when the sanctuary was cleansed of its accumulated sins, was considered as the day of judgment. On that day the fate of every Israelite was settled. His name was either retained in the registry of Israel or he was cut off from among his people. This is clearly a work of judgment. A Hebrew poet calls the Day of Atonement, “The judgment day of all the year.” Dean Farrar, quoting from ancient authors, shows that the Jews considered the Day of Atonement as the judgment: “So awful was the Day of Atonement that we are told in the Jewish book of ritual that the very angels run to and fro in fear and trembling, saying, ‘Lo! the day of judgment has come.’”—*The Early Days of Christianity*, page 38.

9. What did another prophet describe as taking place on earth while the judgment is in session in heaven? Because the hour of God's judgment "is come," what should men do? Rev. 14:6, 7.

10. What great event follows this judgment-hour message? For what purpose does "the Lord of the harvest" come? Rev. 14:14-16.

NOTE.—"In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel."—*Christ's Object Lessons*, page 227.

The visions of these two prophets, given 650¹ years apart, are in perfect harmony. Daniel saw what would take place in heaven at the close of the 2300 prophetic days, or in 1844 and onward. John saw what would take place on earth during the time Jesus is in the holy of holies in the sanctuary above, completing His atonement ministry. The last work in behalf of man in heaven and on earth began at the same time and will be finished together. The finishing of Christ's work in the heavenly temple is dependent upon the finishing of His work in the church-temple on earth, which means a finished redemption in the individual soul-temple of His saints. Thus each individual has a personal part in the judgment work.

Both Righteous and Wicked Involved

11. What proof is given that the judgment of the righteous has already taken place when Christ returns? Dan. 12:1, 2.

12. During what period will the general judgment of the wicked take place? Who will assist in this work of judgment? Rev. 20:4-6.

NOTE.—The statement "and judgment was given unto them," is rendered "and they were constituted judges," by Dean Alford, and, "authority was given them, to act as judges," in the *Twentieth Century New Testament*.

13. What questions of the apostle Paul show the extent of the judgment work of the redeemed during the millennium? 1 Cor. 6:2, 3.

NOTE.—"The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord."—*The Great Controversy*, page 485. It is a sort of grand jury investigation.

14. What record ensures accuracy and justice in both judgments? Dan. 7:10; Rev. 20:12.

NOTE.—"The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel, 'The judgment was set, and the books were opened.' The revelator, describing the same scene, adds, 'Another book was opened, which is the book of life: and the dead were judged out of those things which were

written in the books, according to their works.'"—*The Great Controversy*, page 480.

15. What is done with the names of those who are pronounced unfaithful? With those who endure to the end and overcome? Ex. 32:32, 33; Rev. 3:5.

16. What is our privilege in view of the investigative judgment now in session? What cannot be hid in the general judgment of the wicked? 1 Tim. 5:24, 25.

NOTE.—“In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. . . . In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. . . . There was no defect in God’s government, no cause for disaffection.”—*The Desire of Ages*, page 58.

Lesson 11, for December 13, 1947

The Millennium

MEMORY VERSE: “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Rev. 20:6.

STUDY HELP: “*The Great Controversy*,” pages 653-661 (new edition, pages 735-743).

Satan Bound

1. How does the revelator describe the final binding and imprisonment of Satan? What will cease for a thousand years? Rev. 20:1-3.

NOTE.—The word “millennium” is not found in the Bible. It is derived from the Latin “mille,” meaning “a thousand,” and “annus,” meaning “year.” Any period of a thousand years is a millennium, as ten years is a “decade,” and a hundred years is a “century.” There have already been nearly six millenniums of human history, but it is to the thousand-year period of Satan’s imprisonment that the term “the millennium” applies.

2. What is the chain by which Satan is bound for a thousand years?

Answer: A chain of events or circumstances.

NOTE.—The use of a chain in a symbolic sense is very familiar. In Jude 6 the evil angels are said to be “reserved in everlasting chains under darkness unto the judgment of the great day.” Yet these angels are very active and are not bound with literal chains. Nevertheless they cannot escape the judgment.

A prisoner looking at the iron bars that shut him in said: "These are not the real things that hold me here. My being here today is the result of a long chain of events which I alone have forged."

3. How does the apostle Paul describe the coming of Christ to end the rule and power of Satan? 1 Cor. 15:22-25.

NOTE.—It was Michael, or Christ, who undertook the task of wresting the dominion of the earth from the great rebel, and man from Satan's power. He came "to seek and to save that which was lost." Luke 19:10. Christ suffered death that "He might destroy him that had the power of death, that is, the devil." Heb. 2:14. Christ cannot deliver up the kingdom of this world to the Father and put down all opposing rule, authority, and power until Satan's career is brought to an end and the great rebel punished.

"About His coming cluster the glories of that 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.' Then the long-continued rule of evil shall be broken; 'the kingdoms of this world' will become 'the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.'"—*The Great Controversy*, page 301.

4. What proof does John give that this event takes place at the beginning of the millennium? What is this resurrection called? Rev. 20:4-6.

5. What other event removes from Satan's deceiving power both the living and resurrected saints? What statement shows that their deliverance is permanent? 1 Thess. 4:17, 18.

6. When Jesus announced His ascension, what promise did He make? How did He comfort the disciples? When did He say they could "follow" Him to the place to which He went? John 13:36; 14:1-3.

7. How are the wicked placed out of Satan's power during the thousand years? Luke 17:26-30; Jer. 25:33.

NOTE.—At Christ's coming the righteous will be delivered and taken to heaven, and all the living wicked will be destroyed, as they were at the time of the Flood. There will be no general resurrection of the wicked until the end of the thousand years. This will leave the earth desolate and without human inhabitant during this period.

A Desolated Earth

8. In what condition does the coming of Christ leave the earth? How is it again stated that the earth will be emptied of sinners? Isa. 13:6, 9.

NOTE.—"At the coming of Christ the wicked are blotted from the face of the whole earth,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory. Christ takes His people to the city of God, and the earth is emptied of its inhabitants. . . . The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earth-

quake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface.”—*The Great Controversy*, page 657.

9. How did the prophet Jeremiah describe the earth during the millennium? Jer. 4:23-28.

NOTE.—“That the expression ‘bottomless pit’ represents the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth ‘in the beginning,’ the Bible record says that it ‘was without form, and void; and darkness was upon the face of the deep.’ Prophecy teaches that it will be brought back, partially at least, to this condition.”—*The Great Controversy*, pages 658, 659.

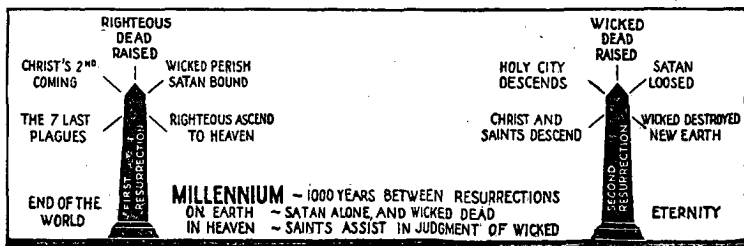
In both descriptions the earth is said to be covered with darkness and to be “without form and void.” Webster defines “void” as “empty, vacant, without inhabitant.”

10. How did another prophet describe the desolate and uninhabited condition of the earth during the millennial period? Zeph. 1:2, 3; 3:6.

11. How did Isaiah describe the earth during this same time? What did he say would be the cause of these desolations? Isa. 24:1-5.

12. Where are the “host of the high ones,” or Satan and his angels, to be imprisoned and punished? While darkness covers the earth, how is the reign of the saints with Christ in heaven described? Isa. 24:21-23. See margin.

NOTE.—“Even the wicked are now placed beyond the power of Satan; and alone with his evil angels he remains to realize the effect of the curse which sin has brought. . . . For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future.”—*The Great Controversy*, page 660.



13. What did the revelator call the desolate earth while it is the prison house of Satan? What indicates that Satan cannot leave the earth during this time? Rev. 20:3.

NOTE.—“The abyss” is the rendering in the R. V. for “bottomless pit.” The original word is the same from which “deep” is translated in Genesis 1:2, which is rendered “abyss” in the Septuagint. Before the Lord remakes Eden, He brings the earth back to the same chaotic condition that prevailed before He made the first Eden. In this “no man’s land” Satan and his angels are confined for a thousand years.

“Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth, and see the effects of his rebellion against God’s law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen.”—*Early Writings*, page 290.

The Wicked Raised, Sentenced, and Destroyed

14. What happens at the close of the thousand years? What does Satan immediately do after his release from prison? Rev. 20:5, 7-9.

NOTE.—“At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of ‘the judgment written.’ . . . Isaiah declares, concerning the wicked, ‘They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*’”—*The Great Controversy*, page 661.

“At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As He descends in terrific majesty, He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea.”—*Ibid.*, page 662.

15. Enumerate the chain of events at the close of the millennium that unbinds Satan and brings his deceiving career to an end? See chart on page 32.

Lesson 12, for December 20, 1947

The Punishment of the Wicked

MEMORY VERSE: “He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death.” Rev. 2:11.

STUDY HELP: “The Great Controversy,” pages 668-673 (new edition, pages 751-756).

The Sentence Is Death

1. What is declared to be the penalty for sin? What opposite reward comes as a gift from God through Christ? Rom. 6:23.

NOTE.—The rewards for disobedience and faith are just the opposite, death and life, and both are eternal. Death is the just wage paid or penalty meted out to the transgressor, while eternal life is not given on the basis of merit or strict justice, but is a gift of God to the righteous. The transgressor receives what he earns, but the righteous receives his reward through the grace or unmerited favor of God because of his faith in Christ.

2. What term distinguishes the eternal death, which is the wages of sin, from the natural death which comes to all as the result of sin? Who only will escape this death? Rev. 2:11.

NOTE.—“While life is the inheritance of the righteous, death is the portion of the wicked. . . . The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the ‘second death’ that is placed in contrast with everlasting life.”—*The Great Controversy*, page 544.

The second death is eternal, and from it there will be no resurrection, and therefore it is never called “sleep.” This term is applied only to the first death, from which all will be awakened or resurrected.

3. By what means is the second death accomplished? What record determines who must suffer this death? Rev. 20:14, 15.

4. How is the Lord’s justice shown in the time the wicked receive their punishment? 2 Peter 2:9.

NOTE.—Justice demands that there shall be no punishment until after judgment. To punish a person before he has been tried before a judge or jury is contrary to the most fundamental principles of equity. The wicked do not receive their rewards until after the heavenly tribunal has passed upon each case and determined the punishment due. This must be after the millennium, for it is during that period that “the saints shall judge the world,” and “judge angels.” 1 Cor. 6:2, 3.

5. At what time did the revelator witness the execution of the sentence of death? How complete is to be the destruction? Rev. 20:7-9.

6. What complete record makes it possible for the saints to render justice in their sentences? On what basis are the rewards given? Rev. 20:12, 13.

God’s Sentence Is Just

7. What other rule of justice is observed in the place where the wicked are recompensed? Prov. 11:31; Isa. 24:21.

NOTE.—Justice demands that the criminal be punished in the place where the crime is committed. The wicked have committed their sins in the earth and therefore will be punished here. The fire that descends from heaven turns

the earth into a lake of fire which cleanses the earth of sin and sinners. See 2 Peter 3:7, 10.

8. Who are witnesses to the execution of the sentence of death upon the wicked? Ps. 37:34; 91:8.

NOTE.—From their place of safety in “the beloved city” and “the camp of the saints,” the righteous see the fire descend from heaven upon the defenseless hosts of evildoers and consume them. “While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield.”—*The Great Controversy*, page 673.

9. Besides passing sentence and witnessing its execution, what other part in the judgment do the righteous take? Ps. 149:5-9; Jude 14, 15.

10. What acknowledgment on the part of the wicked before their execution proves the absolute justice of their punishment? Phil. 2:10, 11; Rev. 3:9.

NOTE.—“But the time has now come when the rebellion is to be finally defeated, and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the city of God, the archdeceiver has been fully unmasked. Those who have united with him see the total failure of his cause. . . . And now Satan bows down, and confesses the justice of his sentence. . . . Every question of truth and error in the long-standing controversy has now been made plain. . . . With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, ‘Just and true are Thy ways, Thou King of saints.’”—*The Great Controversy*, pages 670, 671.

Evil to Be Completely Destroyed

11. What is the fundamental reason for the vengeance of God upon the wicked? How complete and permanent are the effects of the “flaming fire”? 2 Thess. 1:7-9.

12. In what language did the psalmist describe the complete destruction of the ungodly? What illustration is used? Ps. 37:9, 10, 20.

13. To what did Malachi compare the wicked in their burning? What and where will they be as the righteous tread the restored earth? Mal. 4:1, 3.

NOTE.—“In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and

earth, beholding, declare the righteousness of Jehovah.”—*The Great Controversy*, page 673.

14. To what will Satan, the root of sin, be reduced? What statement decrees his utter end? Ezek. 28:18, 19.

15. The complete destruction of what two cities is set forth as an example of the completeness of the annihilation of the wicked? Jude 7.

NOTE.—Webster defines death as “cessation of life, total extinction.” The second death is eternal punishment but not eternal torment. Both the death of the wicked and the reward of the righteous are eternal. “Forever” when applied to a creature is limited to the span of life and sometimes to even a shorter period. See 1 Sam. 1:22, 28; Jonah 2:6. The fire that destroyed the wicked cities of the plain was eternal in its results but is not still burning. As soon as the purpose for the judgment fire was accomplished, the fire became extinguished and left its results in ashes.

16. What further illustration is used to show how complete will be the destruction? What will never be repeated? Nahum 1:9, 10.

NOTE.—“The whole universe will have become witnesses to the nature and results of sin. And its utter extermination . . . will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. . . . A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.”—*The Great Controversy*, page 504.

17. What praise service follows the completion of the work of redemption? How many join in this great thanksgiving celebration? Rev. 5:13.

NOTE.—The language of this scripture forever excludes the possibility of an ever-burning hell where the lost writhe on in endless torment with their groans and curses breaking the harmony of the hallelujah chorus of redemption.

Lesson 13, for December 27, 1947

The Reward of the Righteous

MEMORY VERSE: “As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Cor. 2:9.

STUDY HELP: “The Great Controversy,” pages 674-678 (new edition, pages 757-762).

Restoration of the Lost Dominion

1. What is said of the position and glory of man in the beginning? How complete was his dominion? What sad change in the original plan is mentioned? Heb. 2:6-8.

2. To whom did Adam surrender his dominion? On what condition did Satan offer the dominion to Christ? Luke 4:5, 6.

NOTE.—“Satan’s dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God’s, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan’s hands, Christ still remained the rightful King. . . . Satan can exercise his usurped authority only as God permits. When the tempter offered to Christ the kingdom and glory of the world, he was proposing that Christ should yield up the real kingship of the world, and hold dominion subject to Satan.”—*The Desire of Ages*, page 129, 130.

3. Who won back the “first dominion,” the lost kingdom? To whom will it finally be given? Micah 4:8; Dan. 7:13, 14, 27.

4. To whom shall we therefore look for the restoration of all that was lost by the first Adam? Rom. 5:19; Heb. 2:9; Luke 19:10.

NOTE.—“In our humanity, Christ was to redeem Adam’s failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. . . . It was not thus with Jesus when He entered the wilderness to cope with Satan. . . . Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain.”—*The Desire of Ages*, page 117.

5. How complete is to be the restoration of all that was lost? How many of the prophets have borne witness to this restitution? Acts 3:20, 21.

NOTE.—“When man became Satan’s captive, the dominion which he held, passed to his conqueror. . . . But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second.”—*Patriarchs and Prophets*, page 67.

“Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man’s creation; but Christ now asks that this plan be carried into effect, as if man had never fallen.”—*The Great Controversy*, page 484.

The word “restitution” is defined as “the act of replacing or restoring that which is lost or has been taken away; the recovery of a former state.” In Revelation 21:5 we are told that the Lord will “make all things new,” and in Psalm 104:29, 30, that He “renewest the face of the earth.”

6. When the earth is renewed, what will it be like? With what will the earth be filled? Isa. 51:3.

The Promised Inheritance

7. What promise was made to Abraham? How was the fulfillment of this promise to be realized? Rom. 4:13.

8. What indicates that the promised inheritance was never realized during Abraham's lifetime? Besides the restored earth to what else did he look forward? Heb. 11:8-10.

9. What was the attitude of Abraham's heirs toward the promised inheritance? Because the fulfillment of these promises was "afar off," what confession did they make? Heb. 11:13-16.

10. How did the hope of reward influence Moses in making the great decision of his life? Whom did he see by faith as the Rewarder? Heb. 11:24-27.

NOTE.—"Moses had been instructed in regard to the final reward to be given to the humble and obedient servants of God, and worldly gain sank to its proper insignificance in comparison. The magnificent palace of Pharaoh and the monarch's throne were held out as an inducement to Moses; but he knew that the sinful pleasures that make men forget God were in its lordly courts. He looked beyond the gorgeous palace, beyond a monarch's crown, to the high honors that will be bestowed on the saints of the Most High in a kingdom untainted by sin. He saw by faith an imperishable crown that the King of heaven would place on the brow of the overcomer. This faith led him to turn away from the lordly ones of earth, and join the humble, poor, despised nation that had chosen to obey God rather than to serve sin."—*Patriarchs and Prophets*, page 246.

11. What natural question did the disciples ask Jesus through Peter? What special reward was promised them? What promise included every Christian? Matt. 19:27-29.

A Transformed Creation

12. How complete will be the transformation of the earth? What physical restoration will bring joy to man? How permanent will be this condition? Isa. 35:1, 2, 5, 6, 10.

NOTE.—"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home."—*The Great Controversy*, page 675.

13. How does Isaiah again picture the glories of the restored kingdom? Isa. 65:17-19, 21-25.

14. In the revelator's vision of the renewed earth and celestial city, what things does he enumerate that will be no more? Rev. 21:1-5.

NOTE.—It is impossible for human beings accustomed to the environment of sin to comprehend the glories of the restored kingdom. There are no means of comparison because we have never seen or experienced them. For this reason the enumeration of earthly sorrows which will not exist in the new earth makes a greater appeal than an attempted description of things beyond our comprehension.

15. Even with these wonderful revelations, what is it impossible for human beings to fully comprehend or imagine? 1 Cor. 2:9.

NOTE.—“These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness.”—*Prophets and Kings*, page 722.

16. With what invitation does King Jesus welcome the redeemed back to the restored inheritance? Matt. 25:34.

NOTE.—“Better than all the friendship of the world is the friendship of Christ’s redeemed. Better than a title to the noblest palace on earth is a title to the mansions our Lord has gone to prepare. And better than all the words of earthly praise, will be the Saviour’s words to His faithful servants, ‘Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”—*Christ’s Object Lessons*, page 374.

SABBATH SCHOOL LESSONS FOR FIRST QUARTER

For anyone who is not provided with a *Lesson Quarterly* for the first quarter of the New Year, we give the following outline:

The lesson for the first Sabbath, January 3, is entitled “Searching for Hidden Treasure.” The memory verse is Matthew 13:44. The study help is *Christ’s Object Lessons*, pages 103-121 (new edition, pages 101-121). The texts covered in the questions are:

Ques. 1: Matt. 13:44.

Ques. 2: Matt. 13:45, 46.

Ques. 3: Luke 19:10.

Ques. 4: Eph. 2:19-22; 1 Cor. 3:11.

Ques. 5: Luke 6:47-49.

Ques. 6: John 5:39, 40, 46.

Ques. 7: 2 Tim. 3:15-17.

Ques. 8: Luke 24:25-27.

Ques. 9: Heb. 5:12-14.

Ques. 10: Isa. 28:9, 10, 13.

Ques. 11: 2 Tim. 2:15, 16, 19.

Ques. 12: Acts 17:11.

Ques. 13: Rom. 11:33; Col. 2:3.

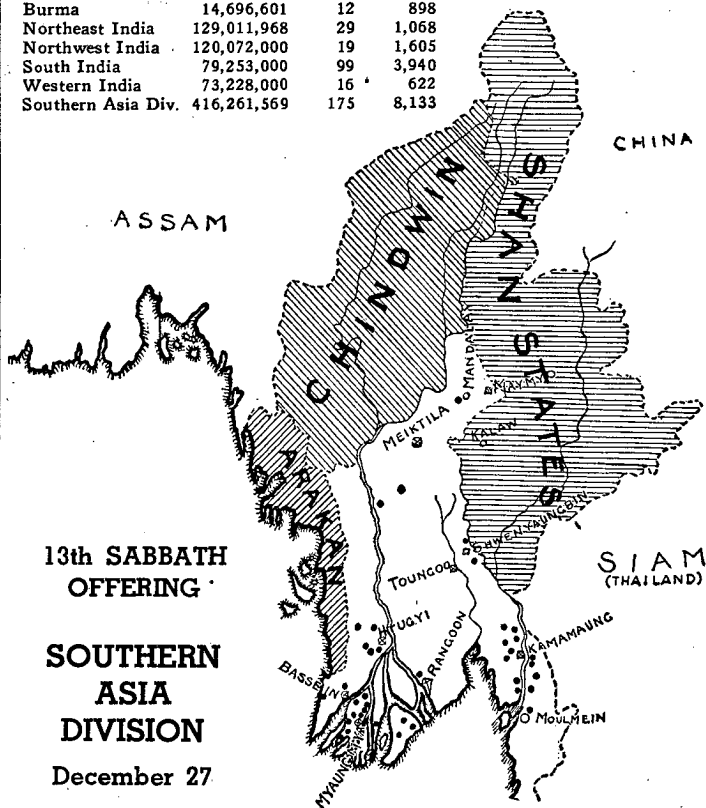
Ques. 14: Prov. 4:18.

Ques. 15: Matt. 24:15; Dan. 12:4, 9.

Ques. 16: Rev. 1:3; 22:7.

Ques. 17: Isa. 26:2.

UNION MISSION	POPULATION	CHURCHES	MEM.
Burma	14,696,601	12	898
Northeast India	129,011,968	29	1,068
Northwest India	120,072,000	19	1,605
South India	79,253,000	99	3,940
Western India	73,228,000	16	622
Southern Asia Div.	416,261,569	175	8,133



13th SABBATH
OFFERING

SOUTHERN
ASIA
DIVISION

December 27

The overflow of the Thirteenth Sabbath Offering on December 27, is to be devoted to the medical work in the Burma Union. Previous to the war a very prosperous medical clinic was operating in Rangoon, Burma, but during the war our properties there were heavily damaged and equipment lost or destroyed. An endeavor is now being made to re-establish a medical institution in Rangoon, and a very desirable property has been found. The great need is for means with which to purchase this property for a permanent location.

The latest overflow offering to the Southern Asia Division amounted to \$31,030.73. This was heartily appreciated, and is being used in meeting the need for simple houses of worship and cottages for native workers in each of India's union missions. The call now is urgent for even a larger overflow to rehabilitate our medical work in the Burma Union. Will you not give liberally on the Thirteenth Sabbath that this aim may be realized?